

## DIVINE LOVE IN RUMI LORE AND MYSTICISM

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**Abstract.** One of Jalal ad-Din Muhammad Rumi's important ways in relation to God-Man is "love". Man can reach God through love and achieve divine qualities. According to Islamic understanding and literature, man has been valued by God's spirit when created, and the soul of God has been given to him. Therefore, the great power that is inhabited is its spirit. With this factor, man can reach to the highest order by moving from the lowest point and raising herself, and also get the chance of accessing the divine spirit. Rumi has put the name of the relationship between God-Man as love and stated that God can be reached in this way. It was seen that Rumi gave a lot of thought and inscription to reason when revealing God's imagination. Rumi, who gives a great importance to humanity and states that he is a supreme being at every opportunity has adapted to the Islamic tradition in this respect. When necessary, the thinker who benefited from the Qur'an and, if necessary, from philosophy and other sciences of the devolution revealed his particular ideas with his own point of view without harming the integrity of man and without injuring him. He deals with people with elements like mind, soul, spirit, and heart. When it comes to the relationship of God and man, Rumi emphasizes that God created everything and that all beings in the universe and the world gain with existence of Him and we see that he adopts this view. The person who is created as a supreme being will go to God as much as he or she tries to understand him, so that he will come closer to him and have the knowledge of him.

**Keywords:** Jalal ad-Din Muhammad Rumi, Godly love, Man, mind, spirit, soul, heart

**Preface.** It is as simple and practical as speaking and discussing the existence of God, but the explanation is so difficult. It is important what meaning is implied in the concept of God. Because the answer to the question "Is there a God?" depends on how people completes the concept of God. For this reason, God's problem has always remained and remains the same as an existential problem of man. There is a debate on the agenda of "God's existence" in the history of thought, and it is still a matter of debate. Different theories and analyses have been put forward to explain and define God's relation to man and the world, because understanding and making sense of God is especial and as an action for human. Moreover, the connection between God and man is suitable to be analyzed from many directions, because man is not only a physical dimension, but also a metaphysical dimension. For this reason, the relationship between man and God, the nature and quantity of the bond has been studied and interpreted by many thinkers throughout history. In this context, as seen from various philosophical views, the consensus, tension and rapprochement between man and God reveal the concept of "love" with sense and feeling based on emotional factors. Some define it as sacred and holy love; some perceived this as reason, but saw it as a bond style from the inner world and heart.

As an entity with intelligence, will and consciousness, man intended to understand and make sense of what is happening in and around him. These tasks, which can be shaped with hands, can design, produce, and express themselves as a whole, art, culture, philosophy, religion and so on are valuable. Life in this context is understood. He could learn to feel himself. Man is the only entity that can demonstrate the ability to perceive him as being. As a matter of fact, the result is the question "What is human?" The answer to this question has also changed depending on the values people make. Man has tried to find an answer to the question and to determine his position as an entity that is shaped within the values of the subject. For this reason, the relationship with God as the place of man in life has come to an end.

**Introduction.** Philosophy has emerged as an effort to understand and interpret a person's assets and existing ones. The question of how to comprehend the Absolute Being, which is believed to be influenced especially by large and widespread religions, has been formed. As a result, the way in which the contradictions between human intelligence and faith are overcome and how the essays, philosophers, and theologians in the way of proving the existence of God are handled in various ways. (Baykan, 2005)

Assessing the relationship between God and man as well as the existence of God is one of the most important issues. Is there a God? The question emerged as a product of human thought and gave meaning to man and his life. This idea continues to be a problem of the philosophy that emerged as a product of human mental quests by the expression of Taylan (Taylan, 1998). The fact that philosophy is not far from the problem of God's being is clearly understood when it comes to the teachings of philosophers. Pointing to this issue, Taylan emphasizes: "The importance of God's knowledge to philosophy is a matter of equal importance to religions. The proof of the existence of God in a wide variety of forms is one of the most important issues in the history of theology and the history of philosophy, as much as the preciousness of God's faith or thought in the history of religion and philosophy. For this reason, the existence of God manifests itself as the oldest and most fundamental question of the history of thought, which relates to the problem of the relationship with man. "Thinkers in almost all geographies, either as judges of religion or philosophical thought in their own geographies, and these thoughts have generally reached systematically up today (Taylan, 1998).

Before passing on to the thoughts of Rumi (1207-1273), as one of the important stones of Islamic thought, we want to briefly mention some important considerations in the history of philosophy in this section. The existence of God and, accordingly, his features, his relation to the world and man became one of the most important topics of the past history of the day-to-day thought. No matter how much the content of the religious subject matter of God is concerned, it is also discussed in the ontology section of philosophy. Whether it is classical or contemporary philosophers, it is like a philosophical system and thought that does not concern God and its existence. The reasons for the existence of God's

existence are also different. Indeed, in the history of philosophy, many philosophers have tried not to prove the existence of God but to prove Him as a requirement of their philosophical approach.

The need for people to recognize themselves and nature is the first and foremost cause of human thought. When people need to recognize themselves and nature, they start looking for the first reason, the first reason. In this process of searching, ancient Greece is of great importance. (İnan, 1984).

Although the idea of God is an indisputable fact that has emerged with human beings, the philosophy of systematically treating these thoughts belongs to Plato (427-347 BC) and Aristotle (384-322 BC), the architects of Greek thought. God's imagination, which plays a decisive role in the experience of people, can change personally even if they share the same belief. Being informed about one's understanding of God will give information about that person's worldview and thought structure (Keklik, 1967).

As in other systems of thought, there are many thoughts in the history of Islamic thought, the specific ideas that they have about God, in principle, the same results from each other.

As a matter of fact, these differences, Mystic, Salafi, Kalamî, philosophical schools, and different forms of expression within each school make it possible for us to imagine that we can think of God in various ways (Baykan, 2005). Looking at the systems of thinkers, it will be seen that they all draw a system according to their own imagination.

**The relationship between God and man.** Various ideas have been put forward as to the existence of God in the history of thought. Thinkers have also formed their own images of God, depending on these ideas. In general, these views are shaped on three systems. Among these are the "theism", "deism" and "pantheism" which accept the existence of God. The second is "atheism" which does not accept that God exists. Finally, it is "agnosticism" which is between these two groups and suggests that God cannot be known (Cevizci, 2010).

The first and the oldest of the views that accept God's existence is theism. Theism is a concept derived from the word "theos" meaning Greek God and translated into "Turkism" as "godliness". According to this idea, God sees and knows everything at every moment, is found everywhere, and manages and shapes everything in his or her own way. Theism implies the one God, monotheism, because it means to believe in God.

Theist thinkers try to prove God in many ways. The evidence from these proofs is "ontological". The evidenced was first revealed by the use of Islamic philosophers, Farabi (870-950) and Ibn-i Sina (980-1037). This evidence was later systemized by the medieval philosopher St. Anselmus (1033-1109). According to this evidence, the existence of God is derived from the concept of God itself. Ontological evidence is not based on observation (Kucuk, 1985). Of course, another proof against this is "cosmological" evidence. In the cosmological evidence, God's existence is tried to be proved by the fact that the universe exists, and from the principle of causality. According to this view, whatever causality is in everything in the universe, there is also a cause principle in the universe itself as a whole.

Besides, the other one that accepts the existence of God is "deism". Deism corresponds to a religion and understanding of God that emerged during the period of enlightenment. According to the deism, which is a concept derived from the Latin term "Deus," God, the creator of the universe, does not interfere with the workings of the universe once he has created the universe. In Deism, God has faith, but deist thinkers do not accept the dogma of a certain religion or faith. This direction is different from theism. Deism is based on two primaries in general. The first has created a God who can know the universe through reason. Second, God created his universe beforehand, and he did not intervene. The most important representatives are Locke (1632-1704), Herbart (1776-1841), Newton (1642-1727), Rousseau (1712-1778) and Voltaire (1694-1778). In the Islamic world, it is Razi (1149-1209) (Kucuk, 1985).

Pantheism (Godliness) comes to the forefront in the other view. It is derived from the Greek words "pan" (all) and "Theos" (deity). It is the view that accepts the existence of God but sees His existence not outside the universe, but inside the universe or is the same as universe. Pantheism opposes the notion of God, who is unfamiliar to the world and far from humanity. Pantheist thinkers see God not as a supernatural being, but as an entity that shows herself in this world. According to pantheism, God is the highest power in the world, but this power is not a power that transcends the universe, but a power that has spread all over the universe. If we briefly summarize this view, the universe and God are one and the same. Everything is God and God is everything. The most important representative is Spinoza (1632-1677) as cited in Pantheism is a teaching that advocates the view that "everything is God" as opposed to the expression "everything is from God" (Kucuk, 1985).

In addition to the views of accepting and denying the existence of God, there is an opposition to these two situations, it is in the midst of them and advocates that God will not be known. It is "agnosticism". Thinkers who believe in this view do not care about the existence or absence of God. They base their views on our ignorance of the existence or absence of God. The first agnostic philosopher was the Protagoras (481-420 BC) of the ancient sophists. According to him, man is inadequate and helpless to obtain the knowledge of the existence of God. In this context, we do not know whether God exists or not because human knowledge is insufficient for this (Cevizci, 2010).

In front of all these opinions, important questions are taken into consideration. Who accepts God? Why does accept and what is the believer's reason? The answer to these questions is important for every person. Because every person is constantly taking care of these questions: where did he come from, why he came, where he should be, where he would go. In the face of these questions, they certainly expect to have a mugger and creator, and this understanding is inevitable for human structure (metaphysical and physically). Rumialready explains in his own Mathnawi's about this subject:

I always think for days and I tell for nights by myself.

Why am I unaware of my heart's conditions?  
Where did I come from? Why did I come?  
Where do I finally go? do not show my last homeland

As it is known, human beings have been talking about the beginning of philosophy, even if the question of what a person is not fully conscious. Every philosopher is in search of the answer of the question "What is man?" Such a question hides many questions in itself as it is the most general question about human beings. "What is human nature?", "What is human nature?", and "What makes human beings as human?", "What are the distinguishing characteristics of humans and their qualities?" "These are natural and unchangeable structures ", "What does man depend on the special place in the world of living?"

When we look at the meaning of man's dictionary before evaluating the human definitions made in the history of thought, we encounter a definition as "a member of the Homo sapiens family, i.e. an intelligent being" (Cevizci, Paradigma Felsefe Sözlüğü, 2005). This idea reached by the Greeks is that man is an "intelligent being". This idea was first expressed by Anaxagoras (500-428 BC), and tried to be explained philosophically by Plato and Aristotle. But, this definition of man is a definition made only by a certain turn and the thought structure of this period.

As a matter of fact, Socrates (469-399 BC) approached the human problem in a moral way and dealt with the common structure of mankind as a person's individual structure. Plato, on the other hand, regards man as spirit and body, and has tried to prove the contemplation of this subject with the movement of parallelism between man and state. According to his idea, man is a miniature of macrocosm.

Aristotle, another Greek thinker, accepts the human being as a soul and body, and explains that the soul is the essence of man. According to him, man is a natural being and an asset that has the power to make-do. Descartes, who is one of the important masters of medieval Western thought, regards man as an entity formed from the body, which is the soul and essence space covering the essence of thinking. At first, the philosopher states that the definition of human depends on the analysis of the concepts that give the definition of man, and that he cannot define only the intelligent or animal-like person. After all this has been done, it says that a more comprehensive and consistent definition should be achieved (Descartes, 1997).

However, Muslim thinkers who have interpreted human beings within the frame of Islamic thought do not take the person in one direction. They treat human beings both with metaphysical and physical dimensions. For example, in the system of Islamic philosophy Fârâbî, man is the most complex, but most perfect form of creation in the world. The universe consists of four important elements: Minerals, plants, animals and humans. In terms of being, man is one of the most valuable, capable, intelligent and intelligent examples. Hence, it is recognized as above all creatures (Aydinli, 2000). He even prefers to rank his features in his work "El-Medinet al-Fazilah" (Ideal / utopia State) rather than the definition of the soul.

The focus of Ibn-i Sinâ's philosophy is on psychology, while the emphasis of psychology on human nature is a dualistic understanding of human nature. According to him, there is no essential connection between body and soul. The soul is a separate organ from the body. Because the body loses its competence, the spirit continues its existence. Ibn-i Sinâ reveals human beings as follows by seeing man in animal class. "Man has his own human spirit (Human Breath) called intelligence (nafs-i nâtika), because this is the spirit, the most obvious and the first thing that multiplies the property in speech and thought. With the word mind (Talking Breath) it is not meant to be merely the principle of reason, but it is accepted as a very specific name (Sinâ, 2004).

Another Islam philosopher, Gazzali (1058-1111), treats man as a microcosmic entity. It refers to the direction of man in "order world" (mind world) and "people world" (world of objects). The center places more emphasis on the center of human activities. He says that with soul training and soul cleansing, a person will have access to heartbeats and that he will attain knowledge of truth (Wensinck, 1940).

However, it is possible to know and understand the love between man and God in terms of Rumi, but to understand and make sense of it through the Sufi liturgy. The answer Sufism gives to the question "what is man?" can only be obtained through the explanations of thinkers working in the field of mysticism. According to the human understanding of Sufi thought, "Man is nothing but trying to understand the universe, trying to conceive the secret in creation. This is to receive a share of divine and eternal love, which means that God desires to know Himself, and to submit Himself to this absolute will, because in the sense that this knowledge is realized, God is no exception and therefore the only other person is the person who is the main person. Of all creatures, only the essence of human existence can sense the absolute beauty and goodness of God. God has "blown out of his own spirit" (Va nafahtu fihi min ruhi) (Qur'an); in other words, he has exalted him on the level of his power. But this is to give it to the human being, "relic" with the expression of the Qur'an to put a great responsibility on the ratio. If the task of the universe is to declare the power and the beauty of God, the task of man is to comprehend this power and beauty in the purest form. Thus, man emerges as the ultimate cause of creation, forms a bridge of cognition between the universe and God, and sees a mirror in the potential (biblical) sense that the Principle of the Union has to be recognized in and of itself" (Bumin, 2002).

Rumi is defined in various categories of human beings. There are 3 types of human definitions in the definitions of Mathnawi. A) a person who is an ordinary entity, B) a creative and superior person, C) a person who is defined as a species or concept. In these definitions Rumi calls the precious and superior or perfect human. A person who possesses such a characteristic will be able to grasp the relationship between himself and God in a very proper and sufficient way, to understand his duties, and to understand his spirit as a physical person. Thus, it is also the concept of what will and will live against both itself and society. In this context, the integrated and mature person observes only the divine love in physical and metaphysical dimensions, and makes all behaviors, thoughts and words for God's sake.

Hence, human being is not only a kind and concept, but also saved from ordinariness. As a result, humanity and humane behavior are exhibited in all areas of every life.

According to Rumi, the person who carries the name of human is absolutely "an entity that knows, feels, and possesses some of these qualities in a number of pivotal activities aimed at his or her chosen goals. Such a person carries the name "human perfection". Perfect human should carry the following characteristics:

1. Put all opposites in a pot and melt them.
2. What a blasphemy, what faith.
3. What denomination is bound to what denomination?
4. But keep meditating on meditating nature.
5. He examines his works as well as his words.
6. Show God in unifying opposites, witness the master of worship.
7. Every work he does and his behavior is in place.
8. The country of colorlessness is domesticated, adopting the form of unformed.
9. The actor takes the place and shows the shape of the past.
10. He loses his bed in his own way and makes his own pass.

**Humanity of Love and God.** It makes sense to make love in the shadow of all these designs. One of these concepts, even the most important one that shapes even one with the creator of man is "love". It establishes a bond of success between the inferior servant and God.

"The way of our Prophet is the way of love. We are a love child, love is our mother"(Rumi, 1997).Rumi's mysticism is the basis of his understanding.

If you see somebody in love, know that he is beloved.  
He is with this and that proportionately.  
Everyone is beloved and loves in the back of the curtain.  
Beloved is alive, the lover is dead.  
There is no other love in the heart of lover.  
Neither is separation nor separator.

Rumi reveals many profound meanings in defining his love elsewhere in his Mathnawi's: "Love is a sea; the sky is foam in this sea."(Rumi, Mathnawi, 1991), "Love and faith is a mighty sorcerer."(Rumi, Mathnawi, 1991),"... the earning of religion is transcendent, hearted is a mystical contemplation "(Rumi, Mathnawi, 1991). "Repentance is a werewolf, love is like a dragon. Repentance is the title of the people; love is the God's feature"(Rumi, Mathnawi, 1991)."Love is the lightest of all the lights inside the illuminations. It is like the burning candles. It looks like fire but it is totally light, beauty, courtesy, worship"(Rumi, Mathnawi, 1991). "The face of apocalypse is removed if it is put to say the title of love. Because the time is coming, the world has an end. But where is God last?" (Rumi, Mathnawi, 1991)". The sea of love boils like a garbage. Love Sea melts like sand, Love cracks the sky, opens up hundreds of slits"(Rumi, Mathnawi, 1991).And the most important and contented promise lies in this couplets: "Do you find the love of the earth even down to earth, and if it finds its love, it will reach hundreds of thousands of flowers due to a spring?" (Rumi, Mathnawi, 1991) and say, "Lovers look for life. All the mascots are hunting lovers" (Rumi, Mathnawi, 1991).

The Rumi, man tries to prevail within the entity world that surrounds him, and finally in a meaningful coherence to the existential, epistemological, aesthetic and ethical aspects of God. Love philosophy is the point of Rumi's triumph. It is the love, the right and the only secret of the creation of man and man, human being and God, and the creation of the universe (Kose, 2008).

Rumi explains that the connection between man and God can only be achieved through ingenuity by acting on the Sufi view. The philosophers of Rumi and mysticism openly believe that the connection between man and human beings and God is not merely being a "domestic" but becoming a "domestic". Based on this view, man cannot know God, but God declares himself to man.

God is like nothing, and nothing can be God. If God does not want it, it is not easy to grasp any truth. Therefore, if the soul borrowed by God matures and kneads by the degree of loveliness and gains access to it, then it means to melt, to disappear, and to come to the real spot. Here, the human being, in this case, both the verb and so call will understand where to move and will come to understand the truth.

You die, you die, in this love you die  
If you die with such love; you all find the soul.  
You die, you die and you do not fear death;  
When you get out of this soil, you will become a heavenly man.

In this view Rumi "ney" voice Hz. David speaks as thoughts of sorrows in the psalms of his prophets, and tells in his poem "What to hear" about the aspiration to reach inside as an excuse.

Listen to Ney narrating;  
It complains about separations  
You have taken me from canebrake  
Men and women were whimpering.  
I need someone whose heart is shredded with nostalgia,  
To say him about the desired pain;  
Times will find their way,  
To connect those who were separated from their origin,

As it is known and understood, Rumi predicts that one single route should be followed to make sense of both this world and the other world. According to Rumi, the facts beyond the mind and the senses are found only by love, and the person who has obtained love has made all physical dimensions sanctified as a complete person. The Sufi view already finds it inadequate in its concept and expression of the mind, intellectual maturity, and senses as the "Absolute Truth". To achieve real knowledge you need to disappear. "Expresses a situation in which objective information can be subjectively perceived and requires reaching a new form of consciousness beyond the level of everyday consciousness. This requires surrendering beyond the theoretical and diligent knowledge. Therefore, according to Rumi, guiding for all this, the guide will be only love" (Baykan, 2005).

I haven't seen a found hidden, like you  
You are visible and invisible like a love

Rumi is trying to use love in the definition of God. It also means that human beings cannot reach the truth unless they find true love. He is always encouraging people to fall in love, and only in this way is conveying the enjoyment of truth. It is not possible to understand the beloved's existence without being in love. According to him, the healthiest way to reach God is love. However, he also suggests rational proofs because he thinks that there can be those who cannot find God in this way. Nevertheless, despite all this, the most important evidence for God's existence for him is to fall in love with God. The one who falls in love with God does not need any other blood. Though it is argued whether this is a fact or not, it is considered to be the most valuable evidence in the case of suicide. This evidence is intended to prove the existence of God as a believer by ascending from the human path. This reason, also called religious experience, is different from other evidence in that it is a fact that a person must be a believer from the beginning and a life is still (Yeniterzi, 1995).

Love, working in the system as an important way of reaching God, sees it as the reason of existence of all beings and states that man must use wisdom in reaching God. According to him, it is both a mere means of love and a means of reaching God. But he accepts truthfully from reaching truth and love. Rumi expresses this situation as follows:

Wisdom and hearts are assuredly heaven.  
They live in the back of the curtain and in the dark with a beacon of light.  
They two are clean like Harut and Marut; but here  
They are tied to the terrible well. (Rumi, Mathnawi, 1987)

Brother, you are only the spirit of that thought.  
The rest of you is bone and you're nothing more.  
If your thought is flower, then you are flower garden  
If it was thorne, you would be firewood furnace,  
(Rumi, Mathnawi, 1987)

If someone is looking at someone other than his beloved,  
it is not love; but in vain love.  
Because when love burns as a burning flame,  
it burns and destroys everything except for beloved. (Rumi, Mathnawi, 1987)

Rumi emphasizes that the relationship between man and God is achieved through heartfelt though other factors are also taken into account.

**Mind.** Wisdom is a glossary as a word; to bind, to forbid, to shelter, to detain. In philosophy and logic, it is a simple matter that is human, which realizes the truth of existence, which is not material but which affects the matter; the concept of abstraction from the material to form concepts and relationships between the concepts that can make the equivalent of power means. Again by philosophical definition, intellect, according to religion and mysticism, reason is the mind, which is ahead of itself; the divine power and light, which distinguishes between right and western, beautiful

and ugly, which form the basis of knowledge, is defined as the light that worships God and is the means of entering the paradise. According to Sufis, reason has the power to grasp the material world. If the mind is creative, it melts. For reason is never possible to know God when he does not even know what he is. According to despised thinkers, the last thing that can be achieved in knowing God is to be amazed and terrified. In this sense, it is best to know that the mind is incompetent (Uludag, 1991).

Rumi, as a Sufi thinker, often refers to the concept of intellect in his works, but also defines him as the supreme spiritual being created by God and describes it as a golden crown. Furthermore, Rumi states that when he created his mind, he completely fulfilled all the orders of God. For this reason, God has lost a supreme being. Indeed, according to him, people will try to identify God with wisdom and serve him. God did not create a supreme being from reason. The entity created before both realms, is intelligence. Man is also a supreme and precious asset, as man is the only being with the wisdom (Rumi J. e.-D., Fih Ma Fih, 2009).

Rumi, who emphasizes the significance of the mind at every opportunity, indicates that the mind has a leading role in human life. He states that this function of reason keeps people from misbehaving. According to him, reason allows people to step back from the desires and desires of the evil-prompting self, who have made them evil, from those who will harm humanity. We can see this understanding in the following couplets:

Truth created me from wine of love.  
Even if death lead me to disprove it,  
I am the same love. (Rumi J. e.-D., Shams Poems, 1985)

Wisdom is faith, when is in judge's body  
Of his fear, breath is in prison

Rumi, who is worthy of conceit, sometimes sees in his words his lustfulness. In some places we see that he is, like all Sufis, concerned with the sense of sensation and the experience of the material world that he opposes, not the reason, but the carnivore and metaphysical reasoning that is beyond the bounds of this world and which is in the belief of realizing the absolute truth (Riyahi & Nasr, 2002).

According to Rumi, human beings can know the physical field, but they can propose judgments accordingly. In other words, the field of mind is only limited and no other place than the ending world. As can be understood from his works, Rumi regards the human mind as the ability to know and distinguish, symptom that shows its existence as body-dependent and discontinuous object. In this sense, human beings are limited to time and space, but they can know only those things that are limited and endless, and they do not know exactly what is infinite and infinite. According to Rumi, what the human mind has to do is to think and understand the universe and the creator of it, and accordingly to obey it. It follows from this that the mind can only know and recognize the metaphysical universe with direct intuitive grasp and divine help.

Rumi, in Mathnawi, lists the following couplets of human mind:

Know well the differences between minds;  
The difference between them is the differences between earth and sky.  
There is also the bright and shiny mind like the sun;  
Sometimes worthless like Venus and Meteor,  
There is reason to be drunk from his light;  
Here is a mind with a fire like a star's (Rumi J. e.-D., Mathnawi, 1987).

According to Rumi, the mind is limited. However, some wisdom is over, and these belong to the parents and the prophets. Only they can reach the mystical mind with the mystical mind, the mystery of creation. Of course, moving from all these statements leads us to the conclusion that Rumi despised the rational side of the mind. Because he says that the inner and outer structure of all beings can be grasped with intuition and rational mind. The mind is a step to reach absolute truths in its system. It will also be seen when Mathnawi is examined that he first deals with processes in the context of reason, then re-positions them in the intuition.

Rumi gives him a name of intuition, taking into account the connection between reason and love. In his mind, reason may acquire material-spiritual information, but it may progress to some extent. When the intellect in the knowledge of the truth is insufficient, another power enters the circuit, which is the intuition. Some conditions are necessary for full understanding of the intuitive power and for the siege. This is done by removing from the heart the passions and negative emotions and thoughts, and rescuing oneself and the spirit from internal and external factors. The consciousness of the person who fulfills this by fully awakens and intuitive knowledge becomes clear (Ozdemir, 2006).

The value that Rumi gives to the mind is the wisdom that has reached God with love. In his mind, mind alone is inadequate in concept, so it is said that after a certain stage of reasoning, the mind must leave its place in love.

**Essence and Mind.** Essence is the name given to the physical or more biological needs of human being at once in the philosophy of Islam. Sometimes, the place where man joins with God is defined as heart and mind, while at

times self is defined as an internal tendency, which is sometimes called an internal tendency, in which human beings tend to temporal beings in the world, to show, to material, to passions. In Rumi's mind, the essence is a negative force; a force that controls the human body (Erginli, 2006).

Rumi refers to human beings as forests and expresses them as good-bad, positive-negative, and attempts to explain this phenomenon with animal analogies. Even if it is bad, it is possible to correct and discipline it. Sufism is the result of intense struggle with him and a hard education. As a matter of fact, Rumi constantly emphasizes the need to fight against the essence and mentions guiding methods on how to fight it. He points out that there are various ways of the struggle with the essence, and that this struggle is long. At the beginning of these paths come the destruction of the human desires which keep the human from God, and the domination of the divine will alone. It is easy to understand this with an example from Mathnawi:

The people of the earth learned the knowledge from the Truth  
And illuminated the whole world to the seventh fold with that knowledge,  
Despite the blindness of the one who doubted God,  
He made the angels forget the name. (Rumi J. e.-D., Mathnawi, 1987)

To summarize, in the view of Rumi, it is the center of the exquisite, bad manners and negativity in the people. However, although the essence at the center of the evils, it is again the hands of man to restrain and discipline him. According to the entertainer, one should strive to get rid of the essence, the bad temperament and the sorcery and train the essence.

**Man-Spirit in relation to God.** Rumi used the concept of soul as one of the elements and forces that make up man. Most of the time he preferred to use the words, which is a part of the meaning of this concept instead. Different views emerged among thinkers about the definition and nature of the spirit. Therefore, Rumi's thoughts on this subject were influenced partly by some of the spiritual preoccupations before him. It is possible to say that this influence is in the context of both ancient Greek philosophy and Islamic thought. As a matter of fact, Rumi has some effects in his thoughts about the definition and nature of the soul, and in his interpretations of the soul-body relation (Sozen, 2006).

Rumi, who emphasizes at every opportunity that the elements and forces that make up the human being do not disturb the integrity of man, does not completely separate the body with spirit like some religions and systems. He accepts soul-body integrity in general. Rumi emphasizes that the soul is more important to man than body, with both spirit and body finding worthwhile:

Put the kindness in the womb of the cleaners.  
Do not give heart to other people other than those of the lovers.  
Do not go to the land of despair, there are hopes.  
Do not reach the darkness, there are suns.  
Heart takes you to the heartfelt world.  
Body pulls you in dirty water and mud.  
One hearted person knows how to take heartfelt food.  
Get your heart out of it. Go on; learn from the owner of a charcoal.  
(Rumi J. e.-D., Mathnawi, 1987)

Rumi says that the soul is hidden; there is no quantity and quality. That is why it is impossible to tell the soul by giving examples. Rumi says that it is very difficult to speak about the definition and nature of the soul, and that the human mind is not so competent enough to understand the soul. According to Rumi, the soul takes its source from God. In this sense, the soul dimension of God-man relation emerges as a reflection of the divine soul.

Since the spirit has become superior and has passed beyond the utmost limit,  
the soul of all things has become obedient to it.

In addition, Rumi exhibited various metaphorical expressions while establishing relations between the soul and the body. According to him, the soul does not have a personal existence before the body. In his mind, the soul is without space and has chosen the body for a temporary period. Therefore, there is no form for every shape; neither wants to be on the ground nor in the sky. The spirit prefers to reach its original homeland, and it burns with this desire. Rumi tells the metaphor of "Ney" in the spirit of reaching his original homeland. As a matter of fact, if you are constantly complaining about what is cut off from the cane, the soul will struggle to reach its original home.

**Result.** In the mind of Rumi, the heart (heart), which is one of the people who constitute the human being, is of importance. Because the words that come out of it (heart words) and the calls are in "state" situation but not in the "stay". As a matter of fact, we see the exact meaning of this event in the story of "Moses and the Shepherd". The shepherd communicates with God in his own heart, and as he perceives, he loves. He keeps God in his heart as he

knows it, and loves him. The foremost narrative of Musa's teachings and warnings suggests that they will be turned away from the " " (words and claim) event and turned into the " " (Heart language) incident.

As a result, according to Rumi, man can only reach God with love and destroy his existence in the attributes of God. Although Rumi did not directly regard the names and attributes of God in his own Mathnawise, it appears that his ideas in this subject are clear. When Rumi's thoughts on God's attributes are examined, it is seen that he is away from and criticized them from general philosophical perspectives. Hence he criticizes the thought that regards God as the first reason. Because in his thought, God is not the first cause, but a creator who creates beings by his will.

When we look at Rumi's system of deep human analysis, we see that he speaks about the elements and forces that make up man. These elements and forces are mind, soul and heart. In Rumi, mind is one of the most important elements that constitute human beings. Rumi, who has great value, conceives it as the highest created value and identifies it with the adjectives of the angels. The spirit is also an important element that constitutes man in the mind of Rumi. According to him, the human body gains meaning with the spirit. Heart, according to the mentor, is the element that allows people to connect with God. The essence is a negative force that dominates the human body. According to him, only if people get rid of these negativities, they reach truths.

Rumi states that, in relation to the God-man relationship, to go to God and to understand Him is first and foremost in the real sense of ignoring oneself. In other words, as long as one continues to reach its own essence, it will reach the knowledge of God. The perfect man in his view is a tool between God and what he created because God created perfect human as his representative to be known and seen. However, the entity we call humanity deviates from the moral, physical and metaphysical aspects of life and falls into evil. Evil is not a spontaneous phenomenon; Rumi regards his moral evil as different and dangerous than the other two evils. Because behavior and physical evil are already attributed to moral evil, and metaphysical evil is described as an outward behavior in which man is in his own hands and uncontrolled causes. Hence, one must absolutely devote himself to save himself from all three evils. As for the model of self-raising, one must always think who, what, where, where it came from, how it was created, what it should do, how it should live, how it should behave, what responsibilities it has, where it will go, where is the last destination. According to Rumi, as human beings acquainted themselves with these subjects, he will define his creator more and will be sincerely and cordially attached to him. This situation reveals the love affair. Love, as a single method, makes man human, and God-man relation becomes this way. Just as mankind has created his own love, man-God love provides benefits for both life and collecting. For this reason, the self-definition guided by Rumi helps us to be unable to accept contemporary problems and keeps us from stereotypical approaches to the solution of problems. Therefore, the self-definition in the guidance of Rumi is very appropriate and correct that we do not accept the contemporary problems as mold.

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